1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

and women wear a curved sickle, thrust without a sheath into the sash round their waist at the back; but this instrument is of less general use than the men's knives, and women are frequently forced to borrow knives from men who are near them.

Far and away the most important single material for the Lepchas is the bamboo, or rather the numerous varieties of different bamboos that they grow and recognise. In the house bamboo is used for the floor, ceiling, walls and balcony; out of it water-carriers, and on occasion water conduits are made. The drinking vessels—*patyoot*—are made from ten-inch sections of old and hollow bamboo; each *patyoot* is cut off just below a joint, where the natural growth forms a bottom for the vessel. The principal beverage drunk from these *patyoot* is *chi*, a sort of beer which is formed by pouring boiling water on fermented grain; this is drunk through a 'straw'—*pa-hip*—which consists of a section of a small-growing bamboo with the pith at the end loosened so as to form a rude filter. Pins and brooches are made from bamboo; bows and arrows, the Lepcha's only hunting weapons, quivers and scabbards, all are made of different sorts of bamboo; and the catalogue could be continued almost endlessly. Finally the young bamboo shoots are good to eat, and the leaves are fed to temporarily restrained domestic animals, such as oxen when they are needed for ploughing.

The Lepchas of Zongu do not know how to make pottery. Plates are usually replaced by big leaves, but there are a certain number of rudely carved wooden plates which are used on ceremonious occasions, and a few metal and china dishes and containers which have been got by trading from Tibetans or bought in exchange for cardamum.

The Lepchas weave strong and regular mats and baskets out of the bark of bamboo and various reeds, which they employ for a variety of purposes. This weaving is ideally men's work, as the weaving of thread is women's, but a certain number of women are as good mat-makers as any of the men, and there is felt to be no disgrace in employing articles made by women. During the summer months a mat called *tuk* is worn over the head as a protection against sun and rain; it is made of a double layer of finely woven bamboo filled with big leaves and has a rope in the centre to fasten it round the neck; it measures about three feet by four. Although the making of this article is considered to be specifically man's work, the best *tuk* in the village were said to be made by a woman, the mother of Gongyop.

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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Chala Mandal, the Headman of Lingtem.

[411
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[333]

Lepcha in national dress.

[facing p. 107]

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

this three times, very solemnly and in the form of an oath. After this the Mandal's luck changed, but the other man never again killed an animal. This is a true story.

Before a hunter can make sacrifices to Pong Rum he must first learn how. He takes a present of *chi* and rice to some experienced hunter and asks to be instructed: but he must take care that no woman knows what he is doing. The teacher will then make an offering to the god, at the same time telling it that in future the boy will make the sacrifice himself, and that he should therefore be pleased to accept it. The young hunter now sits with his back to the teacher, who goes through the sacrificial formula phrase by phrase. He does this very slowly, so that the boy may commit the words to memory. By sitting with his back to the teacher his mind is not distracted and he is thus able to concentrate better. As soon as he can repeat the words correctly he may make the sacrifice himself; but the next time he kills an animal he will do the sacrifice in the presence of his teacher. If he makes a mistake the teacher taps him gently on the shoulder, but he makes no comment. That particular sacrifice, however, is ineffective, and the boy must come again. He does this until he is word-perfect, but need take no further presents to his teacher.

The bow is the weapon most commonly used in Jongu, both for hunting and for killing domestic cattle. It is made of bamboo and strung with toughened fibre made from the young shoots of a special kind of tree-fern. Arrows are made from the stems of the *Parong* (*Deeringia celosiodes*) and tipped with kites' feathers. The arrow-head, which is detachable and usually remains in the kill, is made from *Payung* wood (*Actinodaphne Sikkimensis*) and is smeared with aconite; but metal arrow-heads, imported from Gangtok, are nowadays replacing the home-made wooden variety. Domestic cattle are killed with unpoisoned arrows, fired at the heart from a distance of only a yard or two. The arrow-holder is merely a length of hollow bamboo fitted with a cap, and is slung over the shoulder with a length of cane. Cane,

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

shredded and twisted into a thread, is also used for all the bindings.

The bow is grasped with the thumb, second, third, and fourth fingers of the left hand, the first finger remaining straight out and pointing in the direction of the mark. The arrow rests against the left side of the belly of the bow and is held with the thumb and first finger of the right hand, which grasp it over the string. The bow is held in a vertical position and the arrow is drawn back until its head is about two inches in front of the belly. This is for shooting at normal ranges; but if it is wished to increase the distance the arrow can be drawn back behind the belly, in which case the whole bow is pointed slightly upwards in order to give the arrow a higher trajectory. In order to tighten the bow-string it is merely undone and given a few twists. Some people wear a protector bracelet of bullock's horn on the left wrist, but this is not really essential.

In addition to the ordinary bow used for hunting there is also a small pellet bow, with which mud pellets, about the size of a marble, are used. It is used principally to kill small birds and also to scare them away from the crops, and is really little more than boys' plaything.

The only tool in use is the *ban*, a very slightly curved knife about fourteen inches in length. It looks something like a rather clumsy and heavy carving knife, but with a rounded end instead of a point. It is used for everything, from making bows and arrows to the construction of a house; and while in European hands it appears to be a clumsy weapon, Lepchas are able to use it successfully for the very finest work. No Lepcha, not even a Lama, is ever without his *ban*, which is worn in a bamboo half-sheath and suspended over one shoulder by a length of cane. They are far more skilful in its use than the Gurkha is with his *khukri*, another general utility weapon, which incidentally is never used as a boomerang, as some of the tall stories current during the war years would lead one to suppose. There are no black-smiths among the Lepchas, and *ban* blades are imported

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

from Mangen or Gangtok, being afterwards fitted with wooden handles by their owners. They cost from one to two rupees each. I have often seen a Lepcha cut down a bamboo as thick as a man's arm with a couple of strokes and a few seconds later, using the very same tool, put a point on a pencil that would be good enough to draw the finest line. Give a Lepcha his *ban* and put him in his own native forest and he will make you anything from a house to a wooden plate off which to eat your food. With the same one weapon he will make you a bow and arrows, and then skin and prepare the game. I never ceased to wonder at his skill.

There were two ancient matchlocks in Lingtem, one of which Palden occasionally borrowed. It was fitted with a bipod of antelope horns, and when the fuse was lighted usually spluttered for some seconds before going off with a deafening bang; but by this time the selected prey had long since flown. I would not myself have used it for untold cash; but in the eyes of its owner, and perhaps in the rest of the village, it was a symbol of progress—a mark of the civilised man.

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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A Lepcha bridge.

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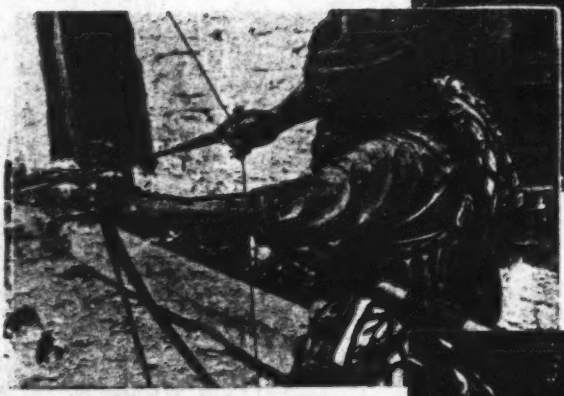

Karma demonstrating the method of using a bow and arrow.

487

"Road" in the upper Talung Valley.

[Facing p. 298]

3:Nebesky-Wojkowitz E-5 (1950-1953)1953
AK5 Lepcha AK5

elephant, a custom having its origin in the Buddhist religion, which began to spread among the Lepchas four centuries ago.[2] Otherwise, all animals can be hunted at any time, except when having young.

The main weapon of a Lepcha hunter is the bow (*să lí*). It is always made of bamboo, with a string (*să lí grím*) made either of the same material or from a nettle plant, called *kŭ ju*; the best bow-strings, however, are manufactured from the fibres of the *kă fit* tree. The bamboo, which is used for making the bow, has to be carefully selected. It should be cut at the height of the dry season (December—January) from a bamboo growing at a high altitude and in an open spot, where its stem has been frequently bent by the wind. Before using the new bow, it has to be smoked for some time and also later, the bow as well as the arrows rest always on a bamboo platform (*pŭn hróp*), which one finds in Lepcha houses suspended above the open hearth. The bow is kept released and is only spanned when it has to be used.

Arrows (*tsóng*) are made preferably of a reed (*mók tu*) or, less frequently, of bamboo. Normally three steering feathers (*tsóng ro*) — the feathers of a kite or duck being preferred — are set into cuts made previously in the reed and are afterwards glued and fastened with strings. A deep, square or oblong cut (*dem*) is made to receive the bow-string and, lastly, the portion of the reed holding the steering feathers is painted black. To some of the hunting arrows, however, no steering feathers are attached. The barbed arrow head (*tsóng thyak*) is made of iron; it possesses either a short conical metal tube, which receives the shaft or has a short iron rod, which is pushed into the shaft. In the latter case, the end of the shaft is then tightly bound with a string and impregnated with resin. Arrows used to scare away thieves, and the toy arrows of children, do not possess iron points but carry instead a short bamboo tube on the front of the shaft, to render the missile harmless.

Sometimes poisoned arrows are used for hunting and formerly also for warfare. The poison most frequently applied for this purpose is aconite (*pă kî*). An aconite root is kept ready by the hunter and

3: Nebesky-Wojkowitz E-5 (1950-1953)1953
AK5 Lepcha AK5

the poison is prepared only shortly before the hunt begins. The root is ground between two stones and then some water is added to form a thick paste. Lepcha hunters are very careful in handling aconite and should their hands show even a small cut caused during house or field work, they will refrain from using the poison on this day. Should an animal be killed by a poisoned missile, the hunter will wait until the body of the prey has grown cold — »the poison returns then from the heart to the wound« — and afterwards that part of the body, which had been wounded is cut off and thrown away.

Hunting weapons

Four different kinds of bow are used by the Lepchas:

1. The hunting bow in the average 140 cms long. This type of bow was also used in warfare.
2. A bow, in the average 180 cms long, used in marksmanship. The central part of the bow's shaft (*pyăng shing*) is usually strengthened by a piece of bamboo, cut in a typical Lepcha design and fastened to the rod of the bow by resin and strings. The arrows, used for this bow, have a simple, conical iron point without barbs.
3. *Da bryó să lí*, pellet bow, in the average 150 cms long, used for killing birds. The centre of the bow's rod is usually strengthened by a piece of bamboo. Four small, flat slivers of bamboo are bound together in the middle of the bow-string to form a small square, upon which a clay-ball (*da bryó*) can be placed. This central piece of the bow-string is called *să lí bryeng*. The bow-string is fastened to the shaft of the bow in such a way, that it remains slightly turned to the right, allowing the missile to fly past the bow and the hand which holds it. — The clay-balls, used for the *da bryó să lí* are usually burned to make them harder. The pellet bow can be seen very frequently in use during harvest time, when the fields have to be guarded against birds.

3:Nebesky-Wojkowitz E-5 (1950-1953)1953
AK5 Lepcha AK5

411 4. A small cross-bow is employed by the Lepchas in an automatic trap, which will be described later.

The bow is carried over the shoulder or in the hand, while a simple bamboo tube, which can be closed with a lid of the same material, serves as a quiver (*sā lu*).

It is customary among the Lepchas to handle the bow and arrow in the following way: The left hand grasps the rod of the bow in its centre and the upstretched thumb presses the shaft of the arrow gently against the bow. The first finger and the middle finger of the right hand together pull the bow-string, the stump end of the arrow resting between these two fingers. — To prevent injury from the released bow-string, the left armwrist is usually protected by a piece of leather, a woven bamboo bracelet (*tūk bya*) or by a ring, made of a cow's horn.

411 224 Occasionally Lepcha hunters use a spear (*sūng hlyo*); its barbed iron head has in the average a length of 35 cms. The spear is mostly used when hunting bear or wild pig. Some Lepcha hunters even claim, that a poisoned spear can be used successfully for killing a rhino, which is said to have one weak spot in its back where a mortal wound can be inflicted.

224 Stories circulating among the Lepchas narrate that formerly pointed and poisoned wooden logs were used for killing elephants. After finding a passage in the jungle frequented by elephants — mostly near a place where elephants would come to drink — several hunters climbed on some high trees on both sides of the passage, suspending the log with the help of ropes above the trail. When an elephant passed below, the log was released at a favourable moment to wound the animal in the neck. The prey was then simultaneously attacked by other hunters with poisoned spears.

Traps

A great variety of traps are used by the Lepchas and only the most frequent types should be mentioned here.

7: Hooker D-5 (1849-1851) 1854
AK5 Lepcha AK5

157 An attentive examination of the Lepcha in one respect entirely contradicts our preconceived notions of a mountaineer, as he is timid, peaceful, and no brawler; qualities which are all the more remarkable from contrasting so strongly with those of his neighbours to the east and west: of whom the Ghorkas are brave and warlike to a proverb, and the Bhotanese quarrelsome, cowardly, and cruel. A 142 group of Lepchas is exceedingly picturesque. They are of short stature—four feet eight inches to five feet—rather broad in the chest, and with muscular arms, but small hands and slender wrists.* The face is broad, flat, and of eminently Tartar character, flat-nosed and oblique-eyed, with no beard, and little moustache; the complexion is sallow, or often a clear olive; the hair is collected into an immense tail, plaited flat or round. The lower limbs are powerfully developed, befitting genuine mountaineers: the feet are small. Though never really handsome, and very womanish in the cast of countenance, they have invariably a mild, frank, and even engaging expression, which I have in vain sought to analyse, and which is perhaps due more to the absence of anything unpleasing, than to the presence of direct grace or beauty. In like manner, the girls are often very engaging to look upon, though without one good feature: they are all smiles and good-nature; and the children are frank, lively, laughing urchins. The old women are thorough hags. Indolence, when left to themselves, is 181 their besetting sin; they detest any fixed employment, and their foulness of person and garments renders them disagreeable inmates: in this rainy climate they are 182 insupportable out of doors. Though fond of bathing when

[441] * I have seldom been able to insert my own wrist (which is smaller than the average) into the wooden guard which the Lepcha wears on his left, as a protection against the bow-string: it is a curved ring of wood with an opening at one side, through which, by a little stretching, the wrist is inserted.

7: Hooker D-5 (1849-1851) 1854
AK5 Lepcha AK5

his share, coming up and giving the donor a brusque bow and thanks. They have learnt to overcharge already, and use extortion in dealing, as is the custom with the people of the plains; but it is clumsily done, and never accompanied with the grasping air and insufferable whine of the latter. They are constantly armed with a long, heavy, straight knife,* but never draw it on one another: family and political feuds are alike unheard of amongst them.

The Lepcha is in morals far superior to his Tibet and Bhotan neighbours, polyandry being unknown, and polygamy rare. This is no doubt greatly due to the conventual system not being carried to such an excess as in Bhotan, where the ties of relationship even are disregarded.

Like the New Zealander, Tasmanian, Fuegian, and natives of other climates, which, though cold, are moist and equable, the Lepcha's dress is very scanty, and when we are wearing woollen under-garments and hose, he is content with one cotton vesture, which is loosely thrown round the body, leaving one or both arms free; it reaches to the knee, and is gathered round the waist: its fabric is close, the ground colour white, ornamented with longitudinal blue stripes, two or three fingers broad, prettily worked with red and white. When new and clean, this garb is remarkably handsome and gay, but not showy. In cold weather an upper garment with loose sleeves is added.

A long knife, with a common wooden handle, hangs by the side, stuck in a sheath; he has often also a quiver of poisoned arrows and a bamboo† bow across his back. On his right wrist is a curious wooden guard for the

* It is called "Ban," and serves equally for plough, toothpick, table-knife, hatchet, hammer, and sword.

† The bamboo, of which the quiver is made, is thin and light: it is brought from Assam, and called Tulda, or Dulwa, by the Bengalees.

7: Hooker D-5 (1849-1851) 1854
AK5 Lepcha AK5

bowstring; and a little pouch, containing aconite poison and a few common implements, is suspended to his girdle. A hat he seldom wears, and when he does, it is often extravagantly broad and flat-brimmed, with a small hemispherical crown. It is made of leaves of *Scitamineæ*, between two thin plates of bamboo-work, clumsy and heavy; this is generally used in the rainy weather, while in the dry a conical one is worn, also of platted slips of bamboo, with broad flakes of talc between the layers, and a peacock's feather at the side. The umbrella consists of a large hood, much like the ancient boat called a coracle, which being placed over the head reaches to the thighs behind. It is made of platted bamboo, enclosing broad leaves of *Phrynium*. A group of Lepchas with these on, running along in the pelting rain, are very droll figures; they look like snails with their shells on their backs. All the Lepchas are fond of ornaments, wearing silver hoops in their ears, necklaces made of cornelian, amber, and turquoise, brought from Tibet, and pearls and corals from the south, with curious silver and golden charm-boxes or amulets attached to their necks or arms. These are of Tibetan workmanship, and often of great value: they contain little idols, charms and written prayers, or the bones, hair, or nail-parings of a Lama: some are of great beauty, and highly ornamented. In these decorations, and in their hair, they take some pride, the ladies frequently dressing the latter for the gentlemen: thus one may often see, the last thing at night, a damsel of discreet port, demurely go behind a young man, unplait his pig-tail, teaze the hair, thin it of some of its lively inmates, braid it up for him, and retire. The women always wear two braided pig-tails, and it is by this they are most readily distinguished from their effeminate-looking partners, who wear only one.

000 magic. Also included in the collection were a few urn fragments
172 discovered after superficial excavations on the plateau of Daramdin in West Sikkim during the investigation of one version of the Lepcha legend of the building of a tower; the findings, a few of which reveal band and serrated /Wolfszahnmuster/ patterns, possibly stem from the time of the Great Tibetan Kingdom (9th century A.D.).

●411 As for hunting and war weapons, the collection has several bows of varying size and type—among them a bow-sling used for hunting birds—, arrows, hunting poisons, bushknives, an old sword, and a
227 round war shield of cane. Among the various fishing implements, a large casting net made of nettles deserves special mention.

212 It was also possible to acquire three of the rare old manuscripts written in the Lepcha script that is derived from the Tibetan alphabet; also copies of a few Lepcha books and of several wedding songs were made.

114 /271/ The Lepcha collection comprising 93 different objects is supplemented by a few objects of Bhutanese origin that are likewise
122 used by the Lepchas (strips of weaving, a war shield of rhinoceros skin, small rice baskets with characteristic bright-colored patterns). The collection is further supplemented by about 300 color and black and white photographs as well as tape recordings of songs of the Lepchas and two of their neighbors, the Gurkhas and Tamang. Thanks to the friendly helpfulness of the leader of the third Danish Central Asia Expedition, His Royal Highness Prince Peter of Greece and Denmark—who is likewise to be thanked for making it possible to ship the collections to Europe in an especially favorable way—the accessible ethnographic material concerning the Lepchas was also enriched by color photographs of the costumes and dance[illegible] of this tribe.

000 Concerning the objects stemming from the Tibetan area, we are dealing above all with ceremonial objects, which serve to supplement the Tibetan Collection already present in the museum: an almost three meter high "thread cross of the Ma mo demonesses" (Ma moi mdos), which is used as a demon trap in weather conjuring, thread amulets, paraphernalia for performing various ceremonies of the Lamas, a valuable old scroll painting (thang ka) depicting the mountain divinity g Nyan chhen thang lha, a scroll painting with pictures of the founder of the Karmapa sect—Dus gsum mkhyen po and his disciples; further, three thang ka with depictions of the oracle divinities that are relatively rarely portrayed on Tibetan scroll

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

been killed, then it is imperative that a sacrifice to the hunting god must be performed. The animal is already carved up in the forest. To quote Gorer : "Big leaves are cut and put on the ground and then the animal is divided up and the head is put in front with a foreleg and third leg on either side and singed intestines in the middle. This is all offered to Pongrum, and the hunter crouching behind and speaking very softly and slowly, gently throws the burnt intestines bit by bit over the animal's head. On his return to the village great care must be taken to see that no woman sees the animal's head ; if she does, the hunter will have no success in future."[84]

The sacrifice of the hunters are a replica of the primitive sacrificial ceremonies. There is, however, a new element which comes to the forefront in the present sacrifices, *viz.* the strict exclusion of all women ;—the women may not even be spectators, or even so much as see the head of the animal which has been killed and which is to serve as a victim at the sacrifice. The virginity of the youth and the maiden who prepare the sacrificial materials, is strongly emphasised. Such hunting sacrifices are well known among many primitive tribes in India, *e.g.* among the Irulas, Kurumbas, etc.

The Rong believe that the bow and arrow which they require for hunting are given to them by the deity, and that even the game is, so to say, given over to them by the deity. This enables us to get a better idea of the sacrifice to the god of the hunters. One of the legends recorded by Stocks runs as follows, "Once upon a time Tashey-thing made friends with Mon-tsu-mot, a wild she-boar whom he married and with whom he lived happily for ten years. Not far away from their home was a great rock hanging over a precipice where a rock bee (vot) had its hive, and Tashey-thing wished to bring the honey home one day himself. It was a very dangerous task to reach the rock even with the aid of a rope ; and Tashey-thing, being helped by many animals and insects, made them all swear to hold the rope firmly and not to let it go. But his wife Mon-tsu-mot was not faithful, and wished to get rid of Tashey-thing.

84. op. cit. p. 244 sq.

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

Besides the knowledge of edible objects the Rong are well acquainted with poisons. They know the secret of a deadly poison for making poisoned arrows. A fairly thick layer is smeared on the lower half of the arrow head but none whatsoever on the point. A very slight wound is enough to kill any animal. The great advantage of this poison is that it does not enter the blood stream but acts locally so that the entire flesh is not poisoned. The injured portion has necessarily to be cut away. The poison consists of a very complicated mixture of ingredients which points to the long experience the Lepchas have in its manufacture. The first ingredient, "Father of the poison" called ning-dyūd, is obtained from Tibet. The theory is that a bird scrapes out of the earth a peculiar root, eats part of it and gains immense strength. The Tibetans collect the remainder of the root and trade with the Lepchas who prepare the poison. Death quickly ensues if even the tiniest fragment of the root is consumed. Another ingredient, bar-lang, is a root, which, in the language of the Rong, is called rog-log. The third ingredient is obtained from gōn-chong. Neither of the roots is found in the high mountains but has to be procured from the neighbourhood of the plains. Yet another root is called se-red in Lepcha, and ga-gra in Nepalese. In addition there is the poison extracted from the root of a shrub which bears a yellow flower, and whose name the hunter could no longer remember. Gōn-liong-rik serves as the "conduct" for these poisons. So potent is the effect of this poison that a person is liable to lose his life even if he inhales the odour it gives off for too long a period. Without the admixture of the poison from Tibet, the other poisons cannot be localised and the entire flesh of the animal would be rendered unedible. Thus we see that the poison for arrows is very complicated and the process of preparation is known only to the Rong. The other people fear them because of this knowledge of poisons.

The fruit of the above-mentioned rog-log is called rog-log-pot, and only a very few people are in a position to procure it. A strong poison is made from it. A poison for the killing of fish is called bū-rū. This is obtained from the leaves of the gol-gung tree by rubbing them down in a mortar. The poison, if thrown into a tank, kills all the fish but in no way makes them inedible.

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

000 them inedible. Some of the Rong are passionate hunters
224 and spend months away from home on their expeditions. They send the game to their families through others. These
[776] hunters venerate certain deities, Gom-chi-rum and Gom-yu-rum, who inspire them with this passion for hunting. The
[825] Rong hunter is intimately acquainted with the ways of the wild; he knows every track, and can judge the time when the animal passed that way. He sets out in their tracks and pursues them tirelessly until he sights his quarry. Some of these hunters have won legendary fame. They told us of the father of A-chi Bong-thing, that he fearlessly pursued tigers and elephants. The very look in his eyes was so hypnotic that the animals, filled with frenzied fear, fled away from his glance as much as from his arrow.

●411 The Lepcha makes his bow from the Ma-li-lang bamboo. The larger bows are about 1 and ¾ meter long, and the shorter ones about 1 and ½ meter. The section of the bow shaft is 1/3 of a circle. The flat side of the shaft is inwards and the concave side outward. One end of the bow consists of a double knob separated by a notch which holds the string fastening. The other end has a notched pin in which the string can be easily fixed or removed. The string is made from Dzu-ya bamboo. At the ends are little ridges round which hemp threads are bound in order to fasten the string to the ends of the bow.

The arrow, which is about 50 cms. in length, is made from Po-rang bamboo. At the end is a notch which fits into the string. At the top of the shaft a fish tailed arrow head is let in. The quiver is made from the Bug-wood which grows in the plains. A bamboo loop fastened in the middle facilitates the carrying of the quiver. Another type of bow is used for shooting birds. It is smaller and the construction is slightly different. The bow shaft has a ridge of bamboo in the middle of the inner section of the shaft. The string is stretched into a little network in the middle which holds the pellets. The birds are shot with little taws of clay. (Fig. 22-24).

[text continues on p. 100]

11;Hermanns M-5 (1951)1954
AK5 Lepcha AK5

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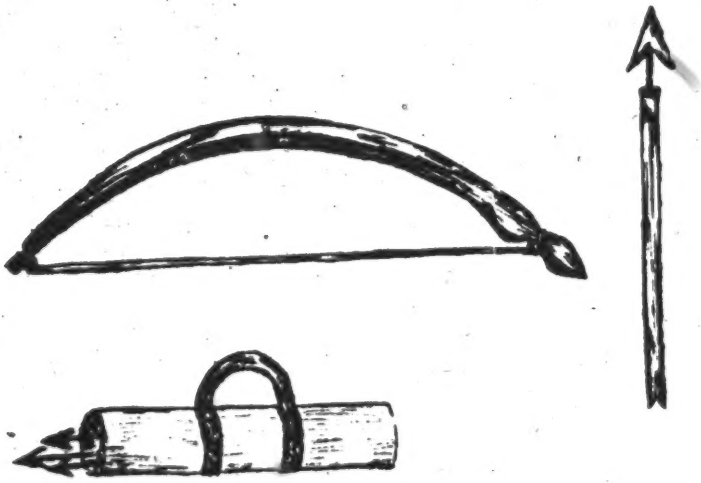
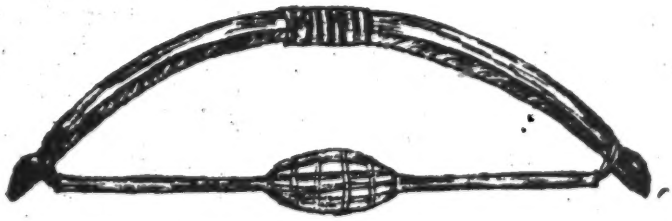


23 Lepcha bow, arrow, quiver



24 Lepcha bow for stone shooting

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

● 111 Another weapon commonly used by the Rong is the knife Bakob. It has a straight blade and a gradually narrowing wooden hilt.

The Rong tribesman, in striking contrast to the other peoples, always carries his knife on his right hip while the others carry the Nepalese Kukuri on the left hip. The knife is the instrument most commonly used by the Lepchas. It serves to cut down trees, to divide the game and for countless other purposes.

224 That, in brief, is the equipment of the Lepcha hunters and their temperament. We have already seen how all this is linked with religion, *viz.* by the performance of sacrifices and the description of the hunt-deities. The Rong, or at least a part of them, have been, without doubt, originally, purely hunters. This belief is confirmed by Gorer, "According to Kahlyeu, (and the tradition is supported by others) until the beginning of the seventeenth century, the Lepcha were entirely nomadic, only building temporary huts and travelling about the forests, living on such animals they could kill, and wild plants of which the Lepcha have considerable knowledge, for they know the edible (but not, as European tradition believes, the medicinal) properties of nearly every plant and tree. Iron for knives, Kahlyeu says, was introduced in the time of his father's grandfather, that is to say, the first half of the eighteenth century. About a generation later the Lepcha started living in permanent houses and were able to hold or increase their stock of domestic animals. Private property in the land must have developed somewhat later."[108]

241 773 Besides being hunters the Rong are also farmers. According to their legends they obtained their first seeds of dry rice, millet, maize and gurkins from their ancestral spirits in Mayal. They came as hunters to the land of their ancestors and were asked whether they possessed any grains for food. As they replied in the negative, they were given grain with instruction about its cultivation. At first, rice was used only for sacrificial purposes. They could only test whether the rice was ready by biting it with their teeth, and when they did so they found that the rice was sweet, and henceforward they began to eat rice as a food.

108. Gorer, op. cit. p. 69 sq.

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

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291
302

19. Lepcha grandmother with grandchildren

142
411
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224

22. Lepcha hunter

Fig. 20-21
see p. 61-62

[End Plate 8]
[End Plates 1-7 not processed]